MEDITATIONS ON OUR LADY BY THOMAS A KEMPIS

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MEDITATIONS ON OUR LADY

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Thomas a Kempis

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IPSI BEATAE VIRGINI

CUIUS ASSISTENTE GRATIA

ID SUMUS QUOD SUMUS

HAS AMORIS NOSTRI

INDIGNAS TAMEN PRIMITIAS

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OF THE CONSOLATION OF OUR MOST TENDER MOTHER, THE VIRGIN MARY.

GRACE *is poured abroad upon thy lips*. I beseech thee therefore, my Lady, speak with me now, though it be for a little, O holy Mary. Open thy mouth in the name of thy Son, who hath blessed thee in all spiritual grace.

I, saith she, *am the mother of mercy, full of charity and of sweetness. I am the ladder of sinners, the hope and pardon of the guilty. I am the consolation of the sorrowful, and special joy of the saints.*

Come unto me, all ye that love me, and be filled with the breasts of my consolations; because I am merciful, and have compassion upon all them that call upon me. Come ye all to me, the just and the sinners; I will beseech the Father for you, I will beseech the Son also, that he may be reconciled unto you through the Holy Ghost. I call unto all, I await all, I desire all to come to me. There is no sinner I despise, but I rejoice, with exceeding charity, over the sinner that repenteth, with the angels of God in heaven; because the precious blood of my Son that was shed for the world perisheth not.

Approach therefore unto me, ye sons of men, behold and see my zeal for you unto God, Jesus Christ my son. Lo, I will take his anger upon me; I will appease him with continual prayers, whom ye know ye have offended.

Be ye converted and come; do penance, and I will obtain forgiveness for you. Lo, I stand between heaven and earth,

between God and the sinner, and that this world perish not, cometh of my prayers. Abuse not therefore the mercy of God and my clemency, but beware of all offence; lest indignation and intolerable punishment return suddenly upon you.

I admonish my sons, I beseech my beloved ones; be imitators of my Son and of your mother.

Remember me, who am not able to forget you. I am she that hath pity on all that are in misery, and the most kindly advocate of all the faithful.

O most gracious word, full of all heavenly sweetness. O heavenly voice dropping dew from above, flowing sweetly upon us, consoling sinners and giving joy to the righteous. O heavenly pipe, how sweetly thou soundest in the conscience that despaireth. And whence is this to me, that the mother of my Lord should speak to me? Blessed art thou, most holy mother, and blessed is the speech of thy mouth; for milk and honey are under thy tongue, and the odour of thy words is above all spices.

My soul melted when thou didst speak, O Mary.

Lo, when the voice of thy consolation was heard in my ears, my soul exulted with joy.

For my spirit within me is quickened, and all my inward parts are filled with a new joy, because good tidings and pleasant are spoken to me this day by thee. I was sad, but now I rejoice because of thy word; for thy word is sweet in my ears. I was burdened and desolate, but now I am lightened and comforted.

For thou hast put out thy hand from on high and touched

me and I am healed of my sickness. I could scarce speak, but now I am fain to sing and perform high thanks unto thee. I was weary of life, but now I fear not to die, because knowing thee my advocate with thy Son I have thee to defend my cause; to whose mercy I commend myself from this hour and every moment thereafter. For since thou hast spoken to the heart of thy desolate orphan I am suddenly changed unto good, and much restored inwardly. I lay in a manner without hope, but thy consolation came nigh to me and raised me up, saying sweetly :

Son, what is this? And who are they that would do thee harm? Be not afraid; I will take counsel for thee, my son. I live, and my Son liveth, Jesus thy brother who is at the right hand of the Father, a faithful high priest and intercessor for thy sins. In him thou oughtest sovereignly to hope, because he it is that giveth life and destroyeth death.

Of me he took flesh in time; of the Father he was begotten without time; to the whole world he was offered for salvation. See whence hope cometh and consolation, and through whom is faith and victory. Be Jesus and Mary ever in thy remembrance, and thou shalt not fear the darts of the enemy.

O happy hour, when thou vouchsafest to come to my afflicted heart, O most tender Virgin Mary. Oh that I had longer time to hear the words of thy consolation, for they inflame and move me exceedingly, inwardly touching and instructing me.

Blessed are thy breasts, divine Mary, which never cease to flow with the most sweet milk of consolation. For because

of the fulness of grace of thy beloved child Jesus, to whom once thou didst give suck, thou canst not deny that mercy inborn in thee to him that asketh, but oftentimes showest grace even to him that in many things offendeth. O mother of most tenderness, of all pity and charity. O incomparable Virgin, amiable and worshipful unto all men.

O mother in special of the Son of God that was born of thee; mother in general of all Christian men; and to every man according to the affection of his devotion homely and familiar, O Virgin of virgins, queen of the world and mistress of angels; draw me after thee, and that I may not abide and lie beneath the burden of my sins, pour forth thy grace, send from heaven thy saving waters, that I may know in truth that thou art the mother of grace and open fountain of mercy.

I am the mother of comely love, of chaste and holy fear, of tender speech, and of most sweet consolation.

Therefore when thou hearest my name, rejoice with all thy heart, reverently incline thyself and zealously salute me. For when thou honourest the mother, thou honourest also the son who hath God to his father.

For I am Mary, the mother of Jesus; and this name shall remain to me for ever. And Jesus, what is he? Christ, the son of the living God. This is the Saviour of the world, the king of heaven and earth, the lord of angels and redeemer of the faithful, the judge of living and dead.

He is the hope of pious men, comfort of the devout, peace of the meek, riches of the poor, glory of the humble, strength of the weak; the way of the wandering, light of the blind,

staff of the lame, unction of the dry; the setter-up of the oppressed, help of the afflicted, and singular refuge of all the faithful. Bless the Son with the mother, and thou shalt be loved by the Father. Render to him honour and glory, as often as thou showest me any reverence. His glory is my joy, and my praise is his worship. Set me and Jesus as a seal upon thy heart, as a seal upon thine arm.

Whether therefore thou standest or sittest, prayest or readest, writest or labourest, let Jesus and Mary be often in thy mouth and ever in thy heart.

Amen. Let all peoples, tribes, and tongues serve thee, and let all creatures bow before thee.

Let the heavens say, *Rejoice, O Mary;* let the earth answer, *Hail, to eternity and after.* Let all saints together give praise to thy mighty name, and all devout men exult before thee and the Lamb, Jesus Christ thy Son our Lord. Amen.

IN THE STABLE

HERE therefore I will remain *in the service of my Lord, and of my Lady Saint Mary*, and of Saint Joseph that fostered thee; if perchance there may be any need of ministering. I will make a little fire, blowing it diligently together; I will prepare a table and bring water. I will cleanse out the court and sweep the house; I will stop up the gaps and holes against the violence of the wind and rain. I will bestrew this noble and kingly manger;

I will set hay or straw delicately over it, because no coverlets of precious linen are here. Thereafter I will gather roses and lilies; I will bring flowers and herbs; I will adorn this holy birth-place which seemeth not poor as a stable to me but delighteth me more than an emperor's palace. I will open the window also, that the brightness of God may be made to shine abroad and that the angels may fly hither from above and fill all this house with sweet noise of jubilee. I will keep the door warily, that Herod enter not in to slay the child whom I have received to keep him faithfully. For I would rather suffer myself to be slain than that unholy hands should be laid upon him. And if it shall be needful to flee, and he willeth it so, I shall hold me ready to journey down even into Egypt. But when the shepherds come I will open to them with joy, and lead them into this court of the great king. For these are they to whom the angel declared this mystery and showed them the way to visit the child, they whom devotion led hither, and divine praising led back again. Then when the holy wise men from the eastern parts come also, I will go nimbly out to meet such honourable guests, the kings and their companions; and saluting them all reverently as it beseemeth I will invite them to enter this mansion, to see the face of the King and the Queen, whose marvellous sign shineth in the sky. When they enter in I will enter in, when they bow down I will bow down, when they offer *I will offer myself wholly, and whatsoever I may have, I will offer it for a holocaust unto the Lord*. But when they return to their own country, I will remain here in the house,

and will serve my Lord the king and his blessed mother Mary, the glorious and perpetual virgin. None can call me from this mansion; no bull, no authority, no gifts or promises may draw me therefrom. Here I will establish my testament, here I will make firm an everlasting covenant, and all shall be done.

May it please thee, I beseech thee, my Lady Saint Mary, that I be in the service of thee and of thy Son my Lord, with all devotion and reverence. For I hold it greater pleasure to be here and to be poor with you than to fare sumptuously with the kings and princes of the world. I beseech thee also, worshipful father Joseph, who thus art called for the dignity of thy ministry and the hiding of that holy mystery, vouchsafe to admit me to be thy helpmate. Bid something be brought for the comfort of this mother and child; I shall be ready for all manner of service so. Oh, if I had but known when ye first came hither, I would certainly have walked with you and led the ox or the ass. I would gladly have borne my Lady's mantle or Joseph's scrip over all that road, or I would have found you a house, to lodge therein.

ON THE FEAST OF THE MOST HOLY NAME OF JESUS.

OF THE PRAISE OF THE MOST SWEET NAME OF JESUS, AND OF HIS MOST SWEET MOTHER MARY.

MY *spirit is sweeter than honey, and my inheritance than honey and the honeycomb.* Well and meetly, brethren, are these words of the eternal wisdom taken of the mother of mercy, from whom arose the sun of righteousness, Christ. Sweet is Jesus, sweet is Mary, and there is in them no bitterness at all, but exceeding tenderness, loving kindness, charity, and mercy without measure. Blessed is he that sticketh to the steps of the humble Jesus, and devoutly turneth himself unto his mother, that he may find grace in their sight. Therefore, most faithful servant of God, bind into one bundle the deeds of Jesus, all that he did and all that he said, and they shall profit thee more than all the treasures of the world. Consider also diligently within thy mind all the acts and words of the most holy mother of Jesus, and they shall be comfortable to thy soul and sweeter than all spices. The body is delighted with good odours, and is refreshed with comfort of food; the mind with true virtues and holy meditations is fed, strengthened, and pleasured. Now the more perfect are the studies a man giveth himself to, and the nobler the teachers to whom he submitteth himself, so much the more eminently is he taught, and will come the sooner to the height of blessedness.

The chief teachers of virtue and luminaries of all holiness are Jesus and Mary; whom according to the measure of thy littleness thou must set before thee and contemplate them, as it were, present to thee. To them join thyself, to them show thyself familiar and devout. Wheresoever thou hearest any man tell anything of Jesus and Mary, there incline thine ear zealously, there tarry as long as thou mayest, and weigh within thee what edification and sweetness is hid therein. As often also as thou goest to perform the sacred mysteries, or when thou art summoned to the common labour or to thy private task; first lift thine eyes to heaven, call on Jesus and Mary, and commend thyself to their everlasting keeping. Offer thyself also to their good will in all that thou doest, that thy action may be pleasing to God, profitable to thy neighbour, and salutary to thyself. Let thy intention ever be pure, thy will fervent unto good, thy labour discreet, thy speech wary, thy performance steadfast, to the praise of the holy name of Jesus and the honour of his blessed mother. Here begin to praise, worship, and love them, that hereafter thou mayest be found worthy to reign with them, and with the holy angels everlastingly to praise, bless, and declare their glory. The praise of Jesus is sweet and lovely, the praise of Mary is amiable and comely. Therefore in joy praise them, in sorrow call upon them, for they are worthy of all praise, and are in all times alike to be invoked. The more often thou exercisest thyself in their praise, the more thou wilt grow in love and wax strong in the grace of devotion. They will never forget thee, if thou forget not them. But if thou forget them

(which God forbid) or rule thyself ill (which be far from thee) or wax lukewarm in the devotion thou hast fostered (which may God not suffer), thou must needs be visited with meet chastisement and by adversity be recalled to thy right mind; that thou mayest learn to walk more carefully with God, and keep more vigilantly hereafter the grace vouchsafed thee. Remember then their benefits, and weep for thy neglect and great ingratitude, which thou hast fallen foolishly into. Happy is he that may hear in spirit the admonition of Jesus, that he may correct himself for the better, that so after bitter weepings he may be rapt again into joyful ecstasies. For the tender mercy of Jesus exceedeth all the sins of the world, and the loving kindness of Mary may never be dried up.

Oh that thou mightest advance thyself much in the love and praise of Jesus, and worthily and devoutly serve his blessed mother Mary. But what wilt thou do, seeing thou art not worthy to name them ever so little? For thou art a weak, cold and negligent person, and in many things often offendest. How then shalt thou praise, seeing praise is not seemly in the mouth of a sinner? For it behoveth the holy to be praised by just men and worthy. Oughtest thou then to be silent or to say somewhat? Woe to thee if thou praise not, and woe to thee if thou open unworthy lips. What shalt thou do to find mercy, and not to run into offence? Nothing is better to gain the mercy of the most kindly Jesus and of his mild mother Mary than that thou humble thyself in all things, and incline thyself beneath all men, and set thyself in the lowest place, considering (as truly thou mayest) in

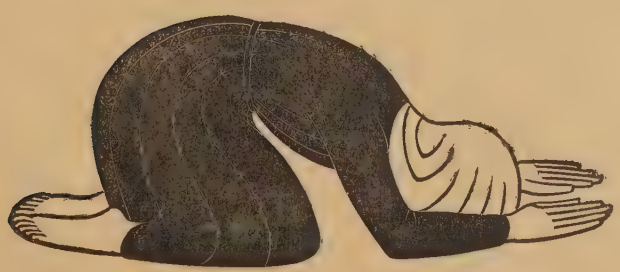
how many things thou art vile and unworthy, and counting for nought all the good thou feelest. Thus shall God be reconciled, and Jesus shall have mercy on thee. Mary also will pray for thee, and thou shalt be consoled in thy humility. Thou shalt not be confounded before them, but shalt receive plenteously, and pay them songs of praise. If so be thou canst not praise worthily, do that thou canst, give that thou hast. For thy devout intention will refresh thee, till thou become richer to give worthier service. Let them that are high and truly devout give high and devout praise, but those who have little unction sacrifice that little cheerfully to the son of unction and to the mother of grace. It seemeth we ought to be silent because of the eminent glory and dignity of the high seed of the Virgin Mother, but since Mary despiseth not little and sinful men, she will mercifully receive thy voice within the company of praisers, as the holy prophet saith: *The poor and needy shall praise thy name.* Therefore a little should be said to excite devotion, and if thou mayest not much, or with much eloquence, yet in more humble kind and with readier affection speak according to the measure of thy might.

Who are highest in heaven, and lowliest on earth? Are not Jesus and Mary? Jesus made himself a servant, Mary called herself a handmaid. The charity of them both the whole world hath proved; their dignity is proclaimed by the citizens of heaven and adored by the host of angels. Would that thou mightest join with them, and with unwearied voice laud the sweet name of Jesus and of his most sweet mother

Mary. O how good and pleasant a thing it is to serve them who have so faithfully and so humbly served us. Ye sons of men, serve the Lord who hath vouchsafed so often to serve you. Serve the Mother of God, who hath shown you the example of holy service. O how becoming it is to honour our chief patrons, who may help us more than all others may, through whose hands the divine judgments pass and are fulfilled. Therefore they should be invoked at every hour who defend us from the enemies of soul and body, and bring to their servants eternal joys. In all manner of necessity run to Jesus and Mary; show them all thy heaviness, confess thy sins, weep over thine iniquities. Seek pardon, seize on penitence, take up hope, promise amendment, and have good hope of the help of grace. If thou fallest easily, take heed to rise the sooner. They will gladly hearken to the prayers of suppliants, they will not despise the groaning of the poor; yea, the holy angels will rejoice over thee, when thou art converted with all thy heart from all ugliness of sin and hast taken upon thee a better life after the image of Christ and the mother of blessed Jesus. Only do thou keep from offence, and they will not deny the protection thou desirest. Show thou the reverence thou owest, and they will have most faithful care of thee. Amen.

PRAYER

TO thee, Lord Jesus, and to the most holy Virgin Mary thy mother, I commend my body and soul for keeping unto eternal life. Ah, Jesus and Mary, my only hope, in all necessity and tribulation may your loving-kindness succour me. Of all patrons ye have most of might, and are to be beloved above all saints. I that am poor and a stranger in this world have not so faithful and dear friends among all my dear familiars as is my trust in you.



OF THE INVOKING OF THE HOLY NAME OF THE BLESSED VIRGIN MARY.

O LORD *my God, direct my way in thy sight.* Thy ways, O Lord Jesus Christ, are fair ways, clean, and safe to walk rightly and perfectly therein. And all thy paths are holy and full of peace, to lead all thy faithful and humble in heart to thy heavenly kingdom. Therefore wherever thou goest, walkest, standest or sittest, call thou on Jesus and his mild mother Mary, and recite this holy verse gladly for the conducting of thy way. *O Lord my God, direct my way in thy sight.* Then add this other like unto it: *O gracious Jesus, perfect my goings in thy path, that my footsteps be not moved to seeing vain things and speaking of idle things that hurt my soul.* After this take this sweet verse also for food on thy way, and hold it firmly in thy hand as a staff and repeat it often praying devoutly: *May Jesus and Mary be ever with me in the way, in all places and at all times, for a safe protection, lest haply I wander straying and be distraught by many phantoms within and without.* This holy prayer, *Jesus and Mary*, is short to speak, light to carry, easy to hold, sweet to think on, strong to guard thee, faithful to keep thee, familiar to walk with, delectable to refresh thee, amiable to console thee, mighty to help thee, wise to

lead aright every poor pilgrim and despiser of this world unto eternal life. This holy prayer hath with it better companions and stronger soldiers than all the kings and princes of the world, and higher saints than all the saints in heaven and in earth. This holy prayer draweth unto it, in fervour of spirit, all the household of heaven that follow with full reverence their Lord, Jesus Christ, and their Lady, the holy Mary blessed mother of God who is worthy of all praise & reverence from all men. He that hath them for companions on the way of this life shall find them sure patrons also at the hour of his death. Forsake not Jesus now if thou desirest to live ever and rejoice with Jesus and Mary. He therefore walketh well and surely who beareth Jesus and Mary in his heart, invoketh them often with his mouth, blesseth them with his lips, clappeth with his hands, danceth with his feet, shouteth with his voice, exulteth with his heart; with his eyes weepeth, with his kisses caresseth, with his arms embraceth, and with bended knees adoreth. Blessed is he who steadfastly doth call on Jesus and Mary, salute them devoutly, lovingly commemorate, honour exceedingly, most joyfully praise, most highly glorify, most burningly love, most sweetly proclaim, most gladly celebrate and sing. Oh, how sweet is Jesus, how sweet is Saint Mary his beloved mother. Blessed is that pilgrim who in all places and at all times of his exile remembereth his own and heavenly country where Jesus and Mary rejoice together, with all their angels and saints, in sovereign gladness and everlasting glory. Blessed is that pilgrim that seeketh not a continuing house in this

world, but longeth to be dissolved and to be with Christ in heaven. Blessed is the poor and needy who daily goeth to ask for the bread of heaven, and until he receive one crumb ceaseth not meekly to supplicate before God's table. Blessed is he that is called to the supper of the Lamb, and ever, till he attain the feast in heaven, receiveth the sacrament thereof. For as often as a man devoutly doth communicate, or a priest reverently and devoutly saith mass in God's honour, so often he eateth and drinketh spiritually with the blessed Jesus and his blessed mother. Such a man is the disciple of Jesus, the chaplain of the blessed Virgin Mary, the familiar of angels, the fellow-citizen of apostles; he is of the household of God, of the family of the saints, the friend of heaven. Such a man fleeth multitudes and shunneth fables; he considereth the words of Jesus and diligently keepeth his heart and all his senses, that he offend not Jesus and Mary and all saints. He shall receive blessing and mercy from the Lord Jesus his salvation, and so soon as he calleth to him he shall hear him out of his holy heaven, in whatever place or peril he standeth. For when the disciples sailed on the sea and for fear of sinking did call upon Jesus, straightway Jesus was with them and said: Why are ye fearful? Be of good courage, it is I; be not afraid. For the voice of Jesus is a voice sweet to comfort, strong to guard, merry to rejoice, tender to pardon, having grace to give eternal life. Amen.

OF GOING FORTH TO SALUTE THE GLORIOUS VIRGIN.

THE *Queen stood at thy right hand in golden apparel.* Although I be of no merit, but guilty within myself of many sins, yet I have an exceeding great security in thy passion, Lord Jesus, and in the merits of the glorious Virgin Saint Mary thy mother, of whom I would fain consider now a little, and pray thee that I may. For who am I that I should make bold to approach near, except I had first asked leave? I know that my unworthiness ought not to appear before the singular reverendness of her whom the angels worship saying with amaze: Who is she that cometh up from the wilderness of the world, flowing over with the delights of paradise? Therefore, O most sweet Mary, it becometh me not at all to consider of thy glory and honour, thy beauty and highness; because I am earth and ashes, nay viler than earth and ashes; for I am a sinner and exceedingly inclined to all manner of evil.

But thou art higher than the heaven, thou holdest the world beneath thy feet, and because of the honour of thy Son thou art worthy of all honour and reverence. Nevertheless thy unspeakable tenderness which passeth all thought often draweth and enticeth my affection to thee; because thou art the solace of the desolate and willingly accustomest to help wretched sinners.

As for me I feel need of all good consolations and comfortings, and specially of the grace of thy Son; for to help

myself I am utterly unable. But if thou, most tender mother, wilt heed my littleness, thou canst uplift me with many manners of succour and refresh me with richer comforts in the midst of tribulations. When therefore I am suddenly overtaken with some tribulation or temptation, I must swiftly and without fear run unto thee, because there is mercy readier where grace more fully aboundeth. But if at any time I would give myself to the contemplation of that high glory and with honour more closely salute thee, I must go forth with a much purer heart, nor is it seemly for me to begin without some leading of heavenly light. Truly that man ought not to receive glory but fit confusion, whosoever presumeth to approach irreverently to thy door. But he that approacheth ought to walk with exceeding reverence and humility, yet joining a good hope thereto that by mercy of thy clemency he may be worthy to be let in. Therefore with lowliness and reverence, with devotion and with confidence I go forth to thee, bearing in my mouth the salutation of Gabriel, meekly to offer it to thee. This therefore (inclining my head to do thee worship and spreading forth my hands for the eminent affection of my devotion) I merrily present unto thee; and pray and beseech that the same be said for me a thousand times and many more by all heavenly spirits. For what worthier and sweeter thing I may offer thee for the present I know not.

Now let the faithful lover of thy name hearken. The heaven rejoiceth, the whole earth marvelleth, when I say, *Hail Mary*. Satan fleeth, hell trembleth, when I say, *Hail*

Mary. The world dieth, the flesh mortifieth, when I say, *Hail Mary*. Now passeth sadness and cometh new gladness, when I say, *Hail Mary*. Dulness goeth, the heart with love gloweth, when I say, *Hail Mary*. Devotion is increased, repentance ariseth, hope is raised, comfort is multiplied, when I say, *Hail Mary*.

The soul is refreshed, and the sickly affections are strengthened in good, when I say, *Hail Mary*. For such is the sweetness of this blessed salutation that it may not in mortal words be expounded, but remaineth always so deep and secret that no creature is able to search it out. Wherefore again I bow my knees lowly to thee, O most holy Virgin Mary, and say, *Hail Mary, full of grace*.

Receive, my most gracious Lady Saint Mary, this most devout salutation, and in it receive me also, that I may have somewhat that shall be welcome and pleasing to thee, that shall give thee trust in me, and inflame my love ever more and more and keep me in perpetual devotion to thy worshipful name.

Would that to satisfy my desire to honour and salute thee with all my heart, all my members might now become tongues, and the tongues voices of fire, that I might find out a way to glorify thee, O mother of God, for ever.

Would that for all my sins whereby I have deserved wrath and most grievously afflicted thy son, yea, and oftentimes done dishonour and offence to thee and all the host of heaven, I might give thee this most sweet salutation of Gabriel as a holy and pure offering of prayer to atone for

all my iniquities. Would also (seeing my living is weak and slippeth often) that for all my hastinesses and negligences likewise, and for all vain, unclean and perverse thoughts of mine, all the blessed spirits and souls of the righteous might with pure devotion and burning prayer say unto thee, *O most blessed Virgin Mary*, and repeat a hundredfold in thine honour this most high salutation, whereby the Father, the Son and the Holy Ghost first decreed thou shouldst be saluted by the angel; that so I might in some manner find worthy incense for the odour of sweetness. For I find in myself no goodness and worthy recompense but now prostrate in thy presence and moved thereto by unfeigned devotion and altogether inflamed in the veneration of thy sweet-flowing name, I bring before thee again the joy of that salutation when the archangel Gabriel being sent of God entered the secret place of thy chamber and bending with his knees lowly, with this new salutation that had not been spoken from the foundation of the world, honoured thy maidenly countenance and said, *Hail, full of grace, the Lord is with thee.* Which salutation I (after the manner of the faithful now, but had I golden lips, with them) desire to pay thee fully; and also fervently wish that all creatures with me might speak it from their hearts. *Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus Christ.* This is the angelical salutation, made by the institution of the Holy Ghost, most fitting to thy dignity and sanctity.

This is a prayer low in words, high in mysteries, small in

speech, great in might, above honey sweet and above gold precious, ever to be savoured in the mouth of the heart, and with pure lips often said and devoutly repeated. For it is woven of passing few words, and it spreadeth into a most wide torrent of heavenly sweetness.

But woe to them that pray tediously, undevoutly and wanderingly; who weigh not those golden words nor savour the honey of that draught; who so oftentimes say *Hail Mary* without heed and reverence.

O most sweet Virgin Mary, keep me from so grievous negligence and sloth, and grant me pardon for my past trespasses herein. I will henceforth be more devout, fervent and heedful in saying the *Hail Mary*, in choir, cell, field or garden or wherever I may be.

And now, what after this shall I ask of thee, my most dear Lady? What might be better or what more profitable to me an unworthy sinner, than that I may find grace before thee and before thy well-beloved son? I ask therefore the grace of God by the intercession and petition of thee who (as the angel did witness) hast found before God fulness of grace.

No petition is dearer, nor is there anything I more need, than the grace and mercy of God. It sufficeth me if I have the grace of God and lack all things else. For what is all my striving except I have this?

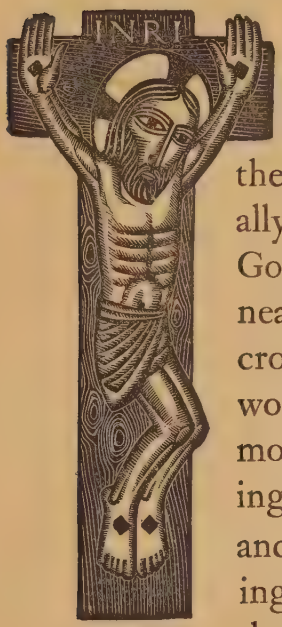
What is impossible, when it assisteth and aideth? I have many and divers sicknesses of the soul, but the divine grace is a most present medicine against all sufferings, and if by God's vouchsafing it cometh to me it will amend them all.

I have also a need of spiritual wisdom and knowledge, but the divine grace is the best mistress and teacher of heavenly understanding, for in all things necessary it is able to instruct me straightway.

For from asking anything beyond that which is necessary, or from desiring to know anything that is not lawful, this same grace dissuadeth; but admonisheth and teacheth a man to be humble under her and to be content with herself.

This grace therefore obtain for me, O clement Virgin Mary, which is so noble and precious that I ought not to desire or ask anything else but grace of thanks for this grace.

OF THE VENERATION AND COMMEMORATION OF THE BLESSED VIRGIN MARY.



THERE *stood by the Cross of Jesus his mother*. Beloved brethren, it is meet and timely that after the commemoration of the holy cross we also commemorate especially the sorrow of the most blessed mother of God, Mary ever virgin; who stood faithfully near to her beloved son while he hung on the cross and died for the salvation of the whole world. Behold what a sight for tears is this, the mother and the crucified son, the mother weeping and the son pitying, the mother fainting and the son speaking to her, the mother standing beneath the cross and the son hanging on the cross, the mother sighing, the son dying. O how great and huge a sorrow is this, never to be forgotten but fixedly to be held in the hearts of devout persons. Pilate wrote a title upon a tablet above the cross: *Jesus of Nazareth the King of the Jews*. Write thou also the same title within thy heart in letters of gold against the mockings of men and the terrors of demons, and Jesus Christ the king of heaven shall free thee from all oppression of the unrighteous. If thus thou doest, Mary the mother of Jesus will stand by thee also with her prayers, that thou despair not in thy straits and extremes. For no mother had so great joy and solace in the bearing of her son as this most blessed one did feel, who was

worthy to conceive and to bear the son of God. Likewise no mother had and bore so great sorrow and intolerable pain in the death of the son of her flesh, as this most loving mother of her compassion felt in the passion of her well-beloved son; when she stood near to his cross and being pierced through with the sword of sorrow wept indeed most bitterly to see such pains suffered by her son whom she loved singularly and exceedingly above all things; and it was marvel that she was able to live thereafter, through whose soul the sword of pain so often went when she saw her son tormented or heard him mocked. O truly singular martyrdom of this desolate mother and tender virgin, who was more bitterly tormented in heart in suffering with her son than any martyr stretched out upon the rack.

Brethren, if ye love Our Lady and desire her protection in all tribulation, stand then with her by the cross of Jesus, suffering together with her and her beloved son from your inmost heart; that she again may busily pray for your sins and negligences in the hour of your death. For he that often now with devout affection of soul weigheth and considereth with himself the passion of the Lord and the tears of his most sorrowful mother, may hope of the mercy of God and the graciousness of son and mother both that they will be with him also in his necessities and succour and comfort him when he lieth dying.

Oh, how happy was that soul that loved Jesus and Mary in his life time, every day considering in mind that sorrowful station of Mary by the cross of Jesus. Happy was that re-

ligious who contemned all the solaces of the world choosing Our Lady Saint Mary to be a mother of consolation to him and a guardian to protect him all the days of his life. Certain it is that that gracious and pitiful mother, the consoler of the poor and helper of orphans, will speak gladly for her faithful servant going forth from the world, a good and sweet word, appeasing the face of her blessed Son our Redeemer, saying with her holy prayers: *My most loving son, have mercy on the soul of this thy lover and my praiser, as thou didst well know and see; from whose mouth the holy Angels have ofttimes brought unto me the delights of that devout salutation; who also hath accustomed to invite many of his brethren to praise with him thy holy name and mine. This is our clerk that wrote the sacred books and was a lover of the holy cross, who with a good will prayed and sang psalms, and as often as he heard thy holy name and mine would reverently incline himself to us and bowing the knee salute us. When he walked and saw on the road a cross afar off, being mindful of thy passion he did thee reverence, bowing towards the cross. Also when he saw at church or anywhere my picture painted, or thee lying in my bosom or sitting, or hanging as it were dead within my arms, straightway he was moved with compassion and sorrow, wept & prayed, bowed the knee and worshipped. He went not from us without the kiss of love, but all day and night hid in his heart the pains of thy sacred wounds and the weepings of my eyes, and sought to suffer closely with me. Wherefore, my most dear son, be mindful of these things and grant that he may now find mercy before thee when I with all thy saints and angels plead for him exceeding earnestly.*

Brethren, ye should look to these things now while ye are in health and have time to amend yourselves. Ye should prepare for yourselves now such friends and advocates as will say to God a good and welcome word for your offences and trespasses, and receive you into everlasting habitations after the perilous and troublesome strivings of this life. For ye will not find more faithful and mightier friends in heaven and earth than Jesus the king of angels and Our Lady Mary the queen of heaven. If ye are lovers of Christ, take up the cross of Christ, follow the cross, stand near the cross, embrace the cross, forsake not the cross; till ye come to Jesus Christ the true light who saith: *I am the light of the world; he that followeth me doth not walk in darkness.* If ye seek to be comforted in all manner of tribulation, go up to Mary the mother of Jesus where she standeth at the cross, weepeth and sorroweth; and all your burdens shall either quickly depart away or shall be made lighter. Choose this most kindly mother of Jesus above all your friends and kinsmen to be especially your mother and your advocate before death; and salute her often with the angelical salutation, because she heareth those words gladly. If the malignant enemy tempt you and hinder you from the praising of God and Mary; care not for him and cease not from praising and praying, but the more earnestly call upon Mary, salute Mary, speak the name of Mary, honour Mary, ever glorify Mary, bow yourselves to Mary, commend yourselves to Mary. With Mary remain in your cell, with Mary be silent, with Mary rejoice, with Mary weep, with Mary labour, with Mary

watch, with Mary pray, with Mary walk, with Mary sit. With Mary seek Jesus, with Mary bear Jesus in your arms, with Mary and Jesus abide in Nazareth, with Mary go to Jerusalem, with Mary stand at the cross of Jesus, with Mary mourn for Jesus, with Mary bury Jesus. With Mary and Jesus rise again, with Mary and Jesus ascend the heavens, with Mary and Jesus desire to live and die. Brethren, if ye well meditate and practise these things, the devil will flee from you and ye will much advance in the spiritual life. Mary will gladly pray for you for her loving-kindness' sake, and Jesus will gladly hear his mother for reverence of her. All that we do is little; but if by Mary and Jesus her son we approach the Father with lowly and contrite heart, we shall receive mercy and grace at this present time and glory with them for ever hereafter. Amen. Blessed is the devout soul having Jesus and Mary for familiar friends in this life; fellows at his table, companions of his road, providing him in necessity, comforting in tribulation, succouring in perils, counselling in doubts, receiving him at his last end. Blessed is that religious who accounteth himself as a stranger in this world, and for his sovereign solace hath Jesus and Mary in the shelter of his heart.

OF THE SORROW AND OF THE CONSOLATION OF THE BLESSED VIRGIN MARY.

LIKE CHOICE MYRRH I GAVE FORTH A SWEET SAVOUR. The examples of the gracious Virgin should be considered by thee very lovingly. Like choice myrrh she hath brought forth sweet-smelling fruit in patience, and hath been most pleasantly refreshed by abundant solace of the divine sweetness. Thou also shalt find a most mighty solace, if thou bear the name of Mary written within thy heart. For thou shalt have many good things if thou hast Mary's favour. The love of holy Mary casteth out all fever of fleshly lust, and giveth the refreshment of chastity. The love of holy Mary maketh a man to despise the world and humbly to serve Christ. The love of holy Mary preserveth from all evil communications and disposeth to the purity of religious conversation. Love holy Mary therefore and thou shalt receive especial grace. Call upon Mary and thou shalt obtain the victory. Honour Mary and thou shalt have a perpetual reward. Two good things in especial are given thee if thou often bringest to remembrance the holy conversation of Mary; for in prosperity she teacheth thee to praise thy God with all thy heart, and in adversity to abide in patience. She herself most highly praised God without ceasing for the benefits that she received from him in more excellent fashion than any other. She showed herself ever meek in the tribulations of this world, and chose despite rather than prosperity. She passed no day without

pain, and yet was not without great consolation in her troubles. For every tribulation received for Christ's sake giveth sweetness and joy, and the oftener a man is afflicted by the stripes of adversity the higher are the gifts he becometh worthy to receive. For the Blessed Virgin grieved exceedingly for the errors of the world and for the wickedness of many; she suffered with those that were truly sorrowful and sore tried. She grieved for the huge ingratitude of men, to whom God the Father sent his only-begotten Son having taken flesh, for his love's sake, that they might return to the paradise which Adam of old lost. She grieved for the damnation of those evil ones who spurned to hear the word of God, who loved earth rather than heaven and sought rather deceitful riches than true virtues. She grieved for the oppression of the innocent and the violence of the wicked, for the contempt of the poor and the exultation of the proud, for the neglect of God's worship and the transgression of heavenly commands. And because the whole world was in wickedness and few disposed themselves to see the everlasting light that shone upon the world, the mother of all tenderness abounded with many pains of compassion. Among these she held herself most patiently, leading a life full of martyrdom; pouring forth prayers with tears and sighs for salvation of souls. But if it is thy desire to mark more specially what things, and how many, she suffered in the persecuting and passion of her beloved son, thou wilt find that in her lifetime she drank as many bitter cups as Jesus had moments of life and wounded members. For when

did Jesus suffer any loss or forsaking of men, and she fainted not with compassion? If she sorrowed when she lost Jesus for the space of one hour, how much did she weep when she saw him crucified and die? It is known to them that love Jesus that the love of this compassionate mother exceeded the general measure of all devout souls. Therefore if thou wilt know the greatness of sorrow in the mother, consider the vehemence of love in the virgin.

But the joys of Mary also no tongue can speak; no man can understand her overflowing of sweetness, the greatness of her comfort; for there is joy and comfort more exceeding where the inpouring of grace is fuller and the visitation of God is wont to be more often. From this the desire to praise God groweth ever more hot and the condition of all the inner man is renewed. The divine grace permitteth not that a holy soul that loveth God above all things should live without interior consolation, but lifteth it continually to heavenly things and with wisdom enlighteneth it in all its actions, inflameth it in holy meditations and maketh it devout in the giving of thanks. And the greater the grace and the purer the life is, the gladder is the conscience and the devouter the soul's prayer when she praiseth God. For this manner of conversation being far removed from earthly tumults and nothing hindered by lowly desires seeketh daily to join the angelical companies, is exalted above present things and longeth to enjoy the perpetual glory of the most high Trinity. Which glory none of the saints so purely tasted in this life as did the blessed and glorious Virgin Mary, the

most ardent hearer of all contemplatives and praisers of God.

Do thou also imitate the mother of God now, when thou hearest her praises sounded, that thou also mayest be worthy to be counted in the number of the devout, by the prayers of the Virgin Mother. Study zealously to follow the most holy Mary in these steps of the virtues, that thou mayest attain the palm of celestial glory. Be sorrowful for thy past negligences and the defects thou hast not yet overcome, whereby thou hast offended God and all his creatures. Thou hast done wickedly in the world, thy conversation hath been but cold in the service of Christ, and therefore thou oughtest to grieve first for thyself, then of thy charity for thy neighbour. Grieve therefore for the jeopardy of evil livers, for whom everlasting torment waiteth, unless they be wise and repent of their evil. Many do evil and know it not; more know their wickedness and yet correct it not. For these thou must sorrow and pray that God give them the spirit of repentance unto salvation. Pray also for thy friends and benefactors, for thy adversaries and detractors, that to the good be given fitting grace, to the abhorred good understanding, and to all the peace of Christ and mercy. Pray that all may love God and keep his commandments, that reasonable creatures may glorify their creator; for whom God hath done all his marvels and emptied himself also, being subject unto Mary and Joseph. Be grateful also for all the divine benefits which have been most mercifully bestowed on all mankind through the most holy mother of God; show her ever reverence and honour. For if the law

of nature requireth that we should at all times give reverence and love to our fleshly parents, much more ought the sons of the church to show to the mother of grace grace and thankfulness, and love the mother of God above all parents and kinsmen.

Thou oughtest likewise to learn with Mary to rise up to God in praise and prayer, to lean faithfully on her pleading, not trusting in thine own strength; that thy soul be not oppressed with passions and drawn downward, but daily be inflamed with new desires and freely ascend upward, where with Jesus the king of angels, the glorious queen of heaven the gracious Virgin Mary joyfully reigneth. But alas, mortal infirmity compelleth it again to descend to this vale of tears after a brief taste of divine comforts. Then thou needest to call again on the mother of many mercies that she may show her son how thou hast not the wine of fervour but needest the holy unction of devotion before thou praise him as thou oughtest. For her care is for the needy and for the despisers of the world, and those that are despised in the world because of Jesus and the gospel of the kingdom. Therefore it availeth much to know this place of refuge from the face of the enemy, where thou mayest be protected from the sharp arrows and hidden from the cold and the storm of tribulations. There is no safer place to hide in than Mary's bosom; nor is a horse swifter to escape the hands of the pursuer than the prayer of faith sent to the castle of our queenly lady Saint Mary. For Jesus also entered this castle, taking from her the holy members of his body, to fight with the prince

of darkness. Wherefore enter thou also beneath the shade of this castle, praying day and night that thou be saved from all ills that threaten thee by the merits of the most holy Virgin, hiding securely under the fair and wide mantle of Our Lady. For if holy Mary pray, all the multitude of evil doers will fall. If Mary help, thou wilt escape from all dangers. With her the poor hath his dwelling, with her the sick findeth remedy, with her the sorrowful man receiveth solace, with her the distressed winneth counsel, with her the desolate gaineth help. Well is it with thee and passing well, if thou show thyself so worthy and obedient to the will of holy Mary, that thou mayest obtain her grace at this present time and glory with all the elect hereafter. Hold her and let her not go till she bless thee and by her gracious guiding lead thee unto the heavenly palace. Amen.

OF THE GLAD AND GRACIOUS APPEARING OF CHRIST BEFORE HIS MOTHER, SHE BEING ENCLOSED IN HER SECRET CHAMBER.

I BLESS thee and give thee thanks, Lord Jesus Christ, only-begotten Son of the Father, who for our salvation didst take flesh and wast born of the Virgin Mary, for thy glorious and most true resurrection upon this day, and especially for thy most glad and privy appearing whereby thou didst vouchsafe to appear first of all to thy most holy mother Mary while she prayed in the secret chamber of her house and, with exceeding faith and desire, waited for thy coming, to appear to her of thy graciousness before all the

holy men thy friends and holy women thy beloved familiars, to salute her worshipfully, most sweetly to console and comfort her, with thy bodily presence in the raiment of joyful ness and immortality to bring her most plenteous gladness.

For it is good and just to think this of thy love of her, to believe it unto the honour of the most sacred mother of thee who art in all thy works loving and full of mercy. This also is devoutly to be believed of all faithful persons, that thou who didst command to honour father and mother and to comfort the sorrowful, didst before all others visit thy most holy mother who for thy passion grieved most abundantly, and with thy presence didst lighten her of all dolour and sadness and bring to exceeding joy.

And although she did not with the other devout women go to visit thy sepulchre, she did not forbear this for lukewarmness or fear or because of her exceeding pain; but she, knowing most certainly that thou wouldst rise again and most firmly trusting that upon the third day thou wouldst come to her, abode in her house; giving herself all this while to holy prayers she looked for thy coming with great desire. And thus she was worthy first to see thee whom she loved and desired above all, in whom she believed and doubted in nothing. For if she is called *Blessed Mary*, and praised, who believed the words of the angel Gabriel when he declared to her the sacred mysteries of the incarnation, how greatly ought she to be blessed and praised who believed in thee, the son born of her, in all thy works and while others yet doubted stood firmly in faith and in nothing moved.

Oh with what unspeakable joy was holy Mary thy mother filled in that hour when she saw thee her son in shining brightness and adorned with a body glorious above the splendour of the sun and all the loveliness of the stars. Oh how greatly and deeply did her spirit rejoice in thee, O Jesus, her God and Saviour, beyond all the days of her life in this world. Oh how steadfastly did she gaze on that thy glorious body which before she had grieved to see cruelly beaten with tormenting scourges, nailed to the wood of the cross and pierced in the right side by the spear of the soldier Longinus, and which after lay dead and closed in the sepulchre. Therefore it was seemly that when thou didst appear in glory upon this day Mary was rejoiced above all wont and filled with new consolations, for at thy passion she grieved bitterly above all others and wept more plenteously and moved many to tears with her. Then, Lord, thou didst fulfil thy word, which at thy last supper thou didst promise for comfort to thy apostles, and didst prove it true in thy afflicted mother; for thou saidst, I will not leave you orphans, I will come to you and visit you, and your heart shall rejoice, and your joy no man shall take from you.

Well didst thou, most gracious Jesus, to visit thy beloved mother as a son, to salute her worshipfully, speak sweetly, and fervently console her, to show her thy gladsome countenance and wipe all sorrowful tears from her eyes. For at the very sight of thee there fled from her all pain and sighing, and when thou didst speak to her heart the spirit of comfort rested in her more than in the apostles, filling her soul with

joy as with wine. And thou who once at the marriage didst at her asking turn water into the best wine, now, at thy return from hell having overcome thine enemies, didst with a more marvellous power and miracle turn death into life, the cross into glory, thy mother's weeping into rejoicing and the disciples' fear into everlasting joy.

THOU didst not send an angel, not an archangel, not Michael, not Gabriel, not Raphael, thy solemn messengers, nor any noble soldiery of the world, comely to look on and clad with gold, silver & precious stones, to visit thy mother, the queen of heaven, our dear Lady; but thyself, O King of Glory, Jesus Christ, didst come in thine own person early, before the light, while no man yet knew and no messenger ran before thee, to visit and comfort thy blessed mother that was busily praying and with a full faith waiting thy coming again in a glorious body from the sepulchre. For she knew that it behoved all things to be so fulfilled, as thou with thy holy mouth hadst said, and long time before the holy prophets had spoken of thy passion and resurrection. Truly is this the day of gladness that thou hast made to-day, rightly and worthily to be deemed more glorious and praiseworthy among holy days, more holy and merry than all the days of the year beside.

I praise and glorify thee with all the saints in heaven and with all devout and faithful persons in the world, for the sweet speech and privy meeting which thou hadst with thy most holy mother Mary in her chamber closed away from

all noises of the world, discoursing with her divine mysteries of the kingdom of God, of the joys of paradise, of the choirs of angels, of the holy souls redeemed from hell and set with Enoch and Elias in the pleasance of paradise.

Oh would that I had been there and heard thy sweet words and stood privily by the window and hearkened earnestly to every word which my Lord Jesus Christ spoke with his mother of the heavenly joys of the citizens above while no man from without perceived it. Oh with what joy my heart had rejoiced in the Lord if I might have kept one little word from thence to be my comfort in the perilous exile of this world. But perchance they were such words as a man may not speak but ought to be hid in secret and considered in jubilation of the heart.

Blessed is he who knoweth this jubilation and transcendeth all temporal things and occupieth himself with Jesus and Mary all the day and neither careth nor considereth what is done in the world.

I reckon that no mortal man was worthy to be present at this discourse, but only holy angels and souls of the just who followed their Lord with all reverence and joy into all places. And perchance so high and heavenly was this conversing and most sweet visitation of Jesus in his mother's house that neither were the apostles at that time suffered to enter nor could they have understood the marvellous oracles which in that hour were spoken by Jesus, being glorified of the Father, with his blessed mother Mary, full of grace. Wherefore I do do better to commit all these things to the

holy angels and to thee, Lord Jesus, and lowly ask pardon for all my sins and negligences of thee who dost open thy secrets to little ones and feed the dry with celestial bread.

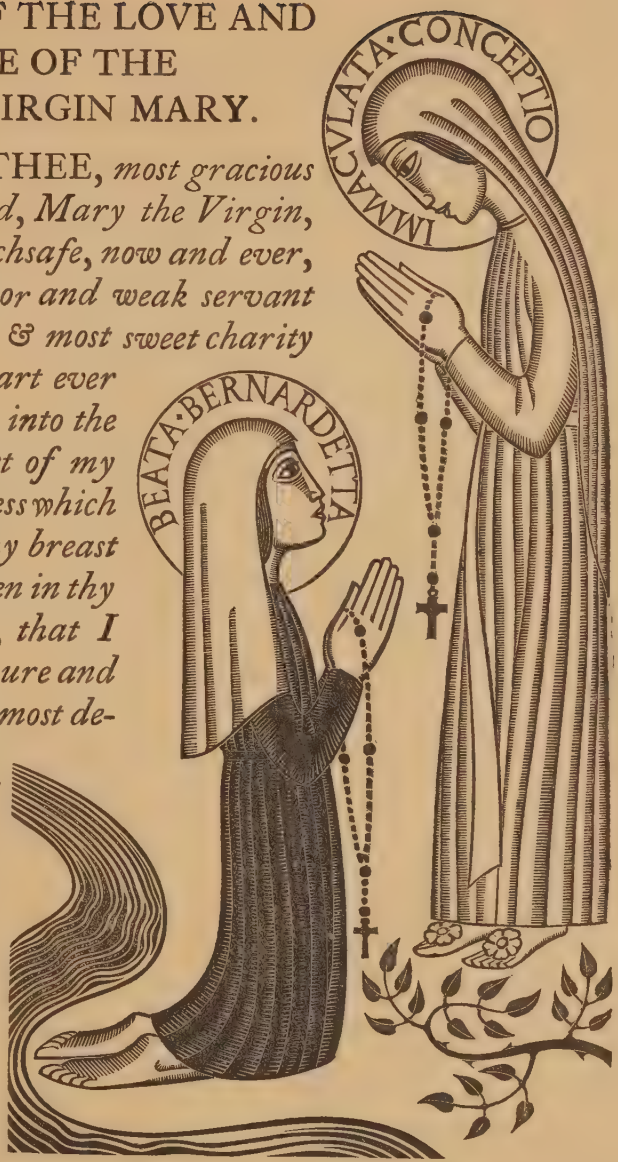
O most mild Jesus Christ, who after thy bitter passion and joyful resurrection didst appear with peace and joy and great glory to thy most holy mother Mary and fill her when she was desolate and sad with a new and unspeakable joy, have mercy upon me that am poor, needy, weak, and often in the exile of this world grievously afflicted. Lo, I lay myself low before thee, with great love knock at the door of thy gracious mother and pray thee earnestly that thou deign to visit me also so nearly in the time of my tribulation, to console and comfort me and deliver me from all evil, sadness and vain joy.

Now therefore inflame and keep my heart in new fervour and greater devotion for thy praise, that throwing aside all earthly vanity I may learn to seek the things above and with Mary to converse with everlasting things, to contemplate divine marvels and rejoice only in thee. Oh who would give me for a little to consider these things more intently and longer to abide here with the Lord Jesus, that the whole world with the lovers thereof might become bitter for me and soon slide away from my remembrance.

O most sweet Jesus, mayest thou with thy sweet mother Mary and thy holy angels be to me pleasant and delectable above all things, mayest thou kindle my heart, visit me often, bless me plenteously, keep me in devotion and after the burdens of this life lead me surely to the joys of heaven, and thee.

Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. Amen.

A PRAYER OF THE LOVE AND PRAISE OF THE BLESSED VIRGIN MARY.



I BESEECH THEE, *most gracious mother of God, Mary the Virgin, that thou vouchsafe, now and ever, to open to thy poor and weak servant thy tender mercy & most sweet charity wherewith thou art ever full, and to pour into the innermost casket of my heart that sweetness which thou bearest in thy breast and holdest hidden in thy most holy bosom, that I may love with a pure and whole heart, and most devoutly praise thee the mother blessed above all mothers and thine only son Our Lord Jesus Christ; and that thus it may be well with me on earth all the days of my life, serving thee and thy son continually with love and fervour of spirit.*

O golden rose, all lovely and delectable Virgin Mary, I pray thee, may those prayers come unto thee which I earnestly

pour out and knock therewith at the door of thy tabernacle in the house of the Lord, trusting for this present hour in thine overflowing mercy, in whatsoever tribulation and straits I be. For thou art the mother of mercy and through thee the sinner is received into the chiefest hope of pardon. Also thy goodness and loving-kindness are more than the tidings thereof which I heard in my land, because thou dost overpass all praise and glory of the saints and therefore, O blessed Virgin and worshipful Lady, thou goest even before the angels by the virtue of sweetness and tenderness. And were it not so, whence might such sweetness of consolation be poured into wretched sinners and such speedy pardon be given them? For thou canst not wax dry, because in thee for nine months rested the fountain of infinite goodness, Jesus Christ. Thou art the ornament of the heaven of heavens, thou art the gladness and jubilation of the saints. Thou art the golden mercy-seat of the holy of holies, thou art the delight and expectation of the ancient fathers. Through thee, blessed mother and eminently elected Virgin, is given to every man and promised to all that call on the divine mercy pardon of their sins, a portion among the sons of God and blessedness that shall be without end in the kingdom of heaven.

O most clear star shining in heaven, queen of heaven and the world's lady, no virgin adorned with heavenly virtue may be compared to thy virginal beauty, for that after thine only son Jesus Christ thou art the first among all holy men and women, and the most noble of things created, whom God the Father foreknew before all worlds and in fulness of time

created, that thou shouldst be the maiden mother of his only begotten Son. Whom also thou didst bear with unspeakable joy, a marvellous and perpetual miracle unto the salvation of all that believe. Thee, O most blest, lovely queen of all virgins, now mediatress of the whole world, ever-virgin Mary, let all mankind with joy and merri- ment of heart and pure devotion praise & glorify, reverence sovereignly and dearly love. Let ev- ery creature of heaven & earth that God made to the praise and glory of his most high name, sound his thanks to thee with the delectable voice of melody.

AMEN

FOR THE INFORMATION OF THE READER

THE TRANSLATION *has been made from the Latin text edited by* M. J. Pohl *(Thomae A Kempis Opera Omnia, Herder, Freiburg, 7 vols.* 1902—22*). The plan followed is that of* J. Mercator *(Quae Passim Scripsit de B. M. V. Thomas A Kempis, Burns and Oates, London,* 1924*).*

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